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WHY A CENSUS?

Every year business concerns take inventory. Some take them twice a year. Why do they take inventory? To find out what materials they have on hand and how much of everything.

A progressive church takes a census every year and some twice each year. Why? To find out just how many unsaved and unenlisted boys and girls, men and women, there are in the community. It is just as important to a church as to a business to take inventory at least once each year. How else could we know who had moved into the community and are our prospects?

A good census will cover every address in our church community, and all information will be complete. When we skip a house, even the home of a church member, we often miss prospects, — other unlisted members of the family, roomers, or apartment occupants.

Why have a census? Because our business is to tell the whole world about the gospel of Christ. We do not want to miss a single one. A census helps us to find where they are.

Church Chimes

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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COURAGE TO FACE LIFE

ORVIS F. JORDAN

THIS is an age of fear. Fifty years we went through an age of doubt, when we re-examined most of our undamental beliefs. But today we count ne many hazards which face the modern ıan. The deepest need of our time is ourage.

The doctors' offices have many people vho have nothing wrong with them. The ear of illness makes countless hag-rid-en. And the Old Book tells of those who ıll their lives long have been in bond-ıge to fear.

It is religion and religion alone which an brace us to face life and its prob-ems. We have the Man of supreme cour-ıge as our pattern. In Luke 9:5 we read hat "He steadfastly set his face to go o Jerusalem." His disciples begged Him ıot to go. His enemies were now numer-ous. He had called Herod "that old fox," he Herod who had executed John the Baptist. He had called the Pharisees "Whited Sepulchres." He had offended he Pharisees with His violation of their small rules about the sabbath, the sa-cred washings and the tithes. Some of he highest authorities in the religion of His country viewed His career with a-arm, but still He set His face steadfast-y to go to Jerusalem where a cross wait-ed for Him. Here is courage to face life at its highest. To achieve that which God had laid upon Him as His chief duty, He was willing to face death itself.

The author of Hebrews says, "The Lord is my helper, I will not be afraid. I put my trust in thee." The greatest of all sources of courage is to be found in a sense of the presence and aid of the Divine Spirit.

The patron saint of France is Joan of Arc. A girl with no other source of pow-er than her conviction that God called her to a special task, became the voice of France, and the nation was delivered from the domination of the English. Con-demned to death by the Inquisition and twenty years later cleared by the pope, she became a saint of the church in 1920. To the end of France's history she will be the symbol of the national spirit, and France will never be able to forget that it was not by power or by might, but by the exercise of the spirit that a girl be-came a national deliverer.

It is not only in far away countries and in the long ago, that the religious spirit has strengthened people to face life, but in the here and now. Many great churches in America have psychiatric clinics which are reinforced by religion. Long before the coming of these, parish ministers have seen the souls of their people made strong through fellowship with God. In my parish was a middle aged woman in a wheel-chair who was some-times wheeled to church, but often had to stay at home in pain. As long as she was able, she would wipe dishes and knit. But at last there came a time when she dropped the dishes and could not manage her knitting needles. Then she sent for her minister to ask him why the Lord kept her in this world. He remember-ed seeing the people who came to see this woman on their personal problems. Troubled families found wisdom flowing from her lips, and lovers came to talk over their romances. We told her, as we remembered these things "God has promo-ted you, so there will be more time for your real job in this world." It was the only time we ever saw her falter. She lived many years more, always a prisoner of her wheel-chair, but never-the-less a free spirit that had a commission from God. Nothing so breaks down the will to live like feeling that one is just a burden to family or to society. And nothing so revives the courage to live like drawing upon the resources of God.

There are people in every community who must endure pain every day. I have seen men go out of this world raving and cursing when there were no resources

within. I have seen people settle down to endure their pain with a heroism that commanded great respect. Not all cancer victims have great pain, but some do. A phone call brought me to a home where the physician had been urged to tell the whole truth to a woman with an ailment. The man of medicine told her she had thirty days to live. There were only the half-forgotten beliefs of childhood for this woman to fall back on.

By learning the great tenets of Christianity day by day, she achieved a mastery over pain and fear that was remarkable. The day before her death she told her minister, "Tomorrow I shall not be here." Then she selected the scripture that she wanted read at her last rites. It was all done without a tremor. Courage had come from communion with God. She had proven the truth of Paul's words, "O death, where is thy sting!"

Back in the days of the great depression, there came to me a business man who had been completely wiped out. His remedy for his situation was to get Congress to accept some new economic device. He lived in a dream world where things grew darker and darker. On the street late that afternoon, he met an old friend who spoke words of faith to him. The remedy for his troubles was not outside himself but within. In a little old barn he began a little business that succeeded in spite of the economic situation. As an officer of a church these days, he never misses. He found the courage to face failure and defeat and turn them into victory. When he put his life into the hands of God, he found new courage to live.

While we need courage to meet our inner problems, we can never forget the forces of evil that lie outside ourselves. There are ideas and "isms" around us that could set civilization back a thousand years. It is possible through cowardice to compromise with these forces of evil. Paul exhorts us not to be "conformed to this world."

The philosophy of materialism was spawned in our western world, and not by Russia. The philosophy of the select few in one generation often becomes the popular belief in another. Fifty years ago the world was listening to Herbert Spencer in England, and to Haekel and Karl Marx in Germany. We still have, as a belated voice, the teaching of Bertrand Russell. For these men the ultimate reality is material. The Marxians see man as an economic machine. Some of the economic teachers now praised in the camp of the free-enterprise people of the western world are just as much materialists as was Karl Marx.

For the capitalist the supreme concern is sometimes regarded as being the production and marketing of material goods. But man has needs that are deeper than these. His famliy life is much more than food and raiment and shelter. It is not enough to buy books; he must read them as well. The life experience includes the quest of truth and beauty and righteousness. To the Marxian, and to a certain kind of capitalist, the Christian of today must say, "A plague on both your houses."

Another social threat is that of oppressive government. The only effective resistance that was offered the Nazis in Germany was that of the Christian Church. The great scholar Einstein hailed the church for the service which it rendered. The Bishop of Norway in prison and Niemueller in prison in Germany, demonstrated that the age of martyrdom is not over. But we shall greatly err if we imagine that at this moment tyrannical government is to be found only in Russia. The increase of governmental controls in the country must make Thomas Jefferson turn over in his grave. The price of liberty is eternal vigilance. It may seem politically inexpedient to speak out against encroachments on the people's liberties. Here the courage of the Christian must come into play. Only in strongly Christian countries is democracy safe.

Another area in which there is need for courage is to face out the moral rottenness of the world. The progressive break-up of the life of the family in this country should be a matter of gravest concern. The F.B.I. warns us that the growth of juvenile delinquency is an evil omen.

Turning the pages of history, we see that moral decay precedes a nation's down-fall. The historians of the Old

Testament who believed that when Israel did well, it prospered and when it sinned it was punished, were not wrong.

The strong courage of the socially minded Christian must arm him to fight the forces of evil that prey upon our society.

Paul, in his Ephesian letter, saw the Christians of his time fighting with principalities and powers. In the spiritual realm, life was no pacifist thing for Paul. He, himself, suffered at the hands of mobs, and was betrayed by false brethren. Life was a very militant thing. The very air was filled with the demons of evil ideas then as now. The Christian who lives in such a world will need more than a "Polyanna" philosophy of life. One cannot play "glad games" in such a world. So Paul takes the language of the soldier and applies it to the spiritual life. In the sixth chapter of his letter to the Ephesians is a list of the armor the Christian must wear in an evil world. Most of the weapons that he lists are defensive in character. The job of the Christian is often just to defend his post.

The Christian soldier needs the girdle of truth. It is an evil thing to try to defend religion with superstitions and half truths. Least of all, should religion ever have the defence of the conscious lie. Only the man with a reverence for truth will be strong against the "isms" that fill the air in our day. In particular Christians feel a call to set up bulwarks against communism. The truth is the best defence, and by the side of this propaganda things that are offered to meet this enemy are like using cross-bows against rifles.

Have you ever felt like taking a soap-box to the corner and setting up a Christian opposition to the non-Christian ranter? I saw just that in Hyde Park, London. A half crazed man surrounded by a group of spectators ran around inside the circle of his audience with a whiskey bottle in his hand, shouting, "The goal of life is pleasure." Fifty feet away from him was another group and in the midst of them a preacher with the gospel, not as well prepared for his job as I could wish. But on occasion the president of the Methodist Church of England goes out there and stands on his soap box. I would have loved to have heard him. There is no dangerous propaganda in our country which cannot be met if a man wear the girdle of truth.

Paul was sure that his brave man must have the breast-plate of righteousness. However right we may be with our ideas, if we are wrong in our way of life, we shall not be able to stand against the evil forces. Emerson said, "What you are stands over you the while and thunders so I cannot hear what you say to the contrary."

Paul's Christian soldier carries the shield of faith. When faith dies, courage falls sick. No man fights well for a cause in which he does not believe. Salesmen are brought together on occasion to be made to believe in their product. The reformer who doubts his reform is lost. Above all, the man who loses hold on God in the midst of life loses his courage. Religious faith is the most powerful of beliefs in arming a man for the battles of life.

The offensive weapon for the battle of life is the Word of God. Paul calls it the sword of the spirit. Jesus, in the wilderness, put the Tempter to flight by his ready use of Scripture. "Man does not live by bread alone." "Thou shalt not tempt the Lord thy God." "Thou shalt worship the Lord your God, and him only shalt thou serve." The mind of Jesus was so filled with the great Scriptures that He seemed to fall into biblical speech without effort.

The history of great Bible texts in the life of Americans would be an interesting one. Abraham Lincoln said, "A house divided against itself cannot stand." Walter Raleigh had to give his lazy colonists a word from First Thessalonians, "He that will not work shall not eat." The Liberty Bell of the Pennsylvania state house has a text from Leviticus on it, "Proclaim liberty throughout all the land unto all the inhabitants thereof." With great texts we have fought the tyranny and slavery in this country.

To those, then, who are discouraged, we have only this to say. Change your negative state of mind. Take the "dis" away from in front of discouraged, and you have courage. I found, to my amazement, that a great Russian novelist of the nineteenth century says that the prob-

(See page 284)

A Parable Translated According To Usage

VICTOR PAUL WIERWILLE

AND Jesus said unto His disciples, There was a certain rich man who had a steward; and this steward was falsely and maliciously accused by the slave servants as they reported to the master, that his steward had and was wasting the master's goods. (2) And the master called his steward and said, What is this I hear of thee? Give back the account book to me plus my signet ring, for maybe thou canst no longer be my steward. (3) Then the steward said to himself, what shall I do? If my master takes away my stewardship? I cannot dig: to beg I am ashamed- (4) Oh, I know what I will do, so that if I am put out of the stewardship, that then they who are now my master's creditors may receive me into their houses. (5) So he called to him each one of the master's creditors and said to the first, How much owest thou unto my master? (6) And he said, An hundred baths (850 gallons) of oil. And he said to him, quickly sit down and take thy written report and write fifty. (7) Then he said to another, And how much owest thou? And he said, An hundred cors (1000 bushels of wheat). And he said unto him, take thy written report and write eighty. (8) And the master commended the steward for his skillful and discreet management who had been falsely and maliciously accused as unjust. For the children of this world are in their generation more skillful and discreet than the children of light. (9) And I say unto you be in friendly terms with the skillful and discreet of this world that if the need arise they may receive you and care for you in their dwelling as long as you live. (10) He that is faithful in that which is least is faithful also in the most: And he that is unjust in the least is unjust also in the most. (11) If ye therefore have not been skillful and discreet in your management of things of this world, who will commit to your trust the keeping of the spiritual truths? (12) For if ye have not been faithful in that which belongs to another, how do you expect to be given the true spiritual riches for yourself?

A steward in Bible days was not a servant. He had full charge over all the servants and the household as well. He acted for his master in all matters. He was not paid a salary. He was a part of the family, although not a blood-relative. It was considered the highest honor to be selected as a steward. He was given the master's signet ring which means power of attorney to put the master's official seal on legal papers. To buy and sell, engage and fire servants, allot money to the master's wife, appear in court in behalf of the master. In other words, the steward stands next to the master in all matters. He can forgive debts. It is therefore, of great importance that a steward be skillful, discreet, and honest with much love.

The steward in the story was such a one. He even acted as a benefactor which was entirely within his province to do. Through the years he had kept record, but not required from the hands of two of the poor creditors all that was due his master. Stewards had this right. For if, in the event the future would be bad for his master or himself, those to whom they had served as benefactors would then become their benefactors in return. It is an Eastern practice even to this day.

In this story it was oil and wheat that served as food. In the East, if a man is hungry or left destitute, if he steals oil and wheat, the judge will not penalize him but will say, "It was for his stomach, he has to live, let him go." This steward was not unjust, as so many have taught, but just the opposite, if you understand Bible customs, practice and usage.

The Editor's Columns

LIVING WITH PEACE OF MIND

THE primary task of the Christian Church is to win individuals to a total allegiance to God through complete surrender to Jesus Christ as Lord and Master, and to bind them in the fellowship of God's co-workers in hastening the coming of His kingdom on earth.

It is not enough to help men and women to become decent and respectable. They must be led to render the full measure of their devotions to the God and Father of our Lord Jesus Christ, until in all their relations they live as good members of the divine home. They must make Christlikeness their aim in their personal life and the requirements of the Kingdom of God on earth the standard by which they judge all social institutions. They come to the realization that when they pray the familiar words, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," they are uttering petition for drastic changes in personal relations and in the present social order.

Thus we must do penance before God for racial segregation with all its injustice and cruelty. Especially must we cry to God for forgiveness for the appalling presence of segregation within the Christian Church itself, and hasten to bring forth fruits of penitence. We must make confession to God and implore His mercy because we continue to build our economy upon the competition of selfishness, and carry on the processes of production and distribution in accordance with the strategy of the battlefield. In deep contrition we must turn from capital punishment, based as it is upon the sub-Christian policy of an eye for an eye, and place our dependence upon the prevention of crime and the detention of criminals for the purpose of curing and restoring them as good members of society.

Kirby Page

CONVICTION OF HERESY IS THOUGHT JUSTIFIED

For several weeks our newspapers have carried a series of AP items concerned with a young Wisconsin minister against whom his Church Body had made some dozen charges of deviation from the tenets of the denomination which his ordination vows bound him to support.

That any denominational beliefs must be binding, especially on its ministry, is so obvious as to call for no comment. Nor am I concerned that a minister may not honestly repeat the Apostles Creed, a vital portion of his weekly "Chief Service," with his parishoners.

What does interest me at the moment is that whether we realize it or not, there is a very actual lay-reaction to the errant minister, who being but uncertainly founded in the Truth is incapacitated totally as a leader in the way of truth.

No minister may safely ignore the fact that in the pews before him there may be men and women just as familiar with the distinctive doctrines of the church as is he, himself. There should be more such. It is just as true that there are those not members of any church and yet who are far from ignorant in the matter of church doctrine.

Mr. Kemp gives no indication whether he is a church member or not, presumably he is, but the letter which appeared in the "Letters From Readers" column of a metropolitan newspaper leaves small doubt that in his mind there is no easy corner for the relaxation of either her-

(See page 281)

THE CHURCH *at* WORK

LABOR SUNDAY
SEPTEMBER 4th

Work, leisure, and the use of both privileges, is something to reckon with in this day. Labor and leisure! It is imp - tant to have work to do, using our creative ability and strength toward a better life for ourselves and others.

Labor and leisure! Not only what we do in our working hours, but what we do in our "spare" time determines what we are. The day is not too distant when we will have more leisure than we have now, and what will we do with it?

This question confronts every community. Millions of children and youths, with no constructive work, study or play programs, are thrown upon the streets. Community Centers, vacation schools, supervised playgrounds, all are helpful, but the leisure hours still remain a problem for old and young alike. We know the old adage:

> *Ill fares the land to hastening ills a prey, where wealth accumulates and men decay.*

We believe in our increasing leisure hours and riches but is there wisdom in seeking either without first having specific plans for the wise use of both? For proof of that fact one need but think of the problem of delinquency among our teen-agers, and recall the recent percentage of alcoholics among our middle and upper class citizens, as compared with the earlier years of our national progress. These are concrete facts which must be faced by every thinking citizen.

The aim for the welfare of every individual is paramount, if we are to attain happiness, peace of mind, and the realization of living the teachings of the Master. As members of the church and the community and nation, we stand before Him as equals, learning, teaching, striving to know and do His will. Observance of Labor Day will be a worthy project in any and every community, when we learn to walk with Him in duty, in play, in rest and in prayer of thanksgiving.

LABOR DAY

Theme: The Gospel for all who labor!

Text: John 6:27 - Labor not for the meat that perisheth but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God the Father sealed.

1. In search for the Benevolent Christ. (v. 24-26.)
2. A great truth which created debate. "Labor not for the meat that perisheth."
3. Meat that endures forever. "To everlasting life."
4. Christ's gift of those of great faith and understanding. "The Son of Man shall give unto you."
5. His ability to provide. "For him hath God the Father sealed."

Jesus speaks here in spiritual paradox, in order to shock the people and disciples into reflection. Jesus taught the profound blessing and necessity of labor. He himself worked. Jesus chose laborers to be His apostles. Jesus crowded more into His three years of public life than any one else has done in an extended life. His supreme work was to "do the will of His Father." To that end every man is born. From that fact no one is exempted.

PARISH MEMORIAL SERVICES

"I have for some years been called upon to conduct many funeral services, and so conceived the idea of planning a

a service in memory of those called to the other life during the year, and inviting families and members of the church to attend," writes a subscriber.

The music and sermons are planned to bring comfort and inspiration, hope and a sense of God's nearness. Names and other details regarding those called to their reward are read by one of the Board members, and children assigned to take part in the service drop a flower in memory of each one whose name is read. A special table covered with white linen, candles, etc., may be used on which to place the memory flowers.

SERVICE

"He hath sent me to bind up the brokenhearted - to comfort all that mourn."

Prelude
Doxology
Responsive Reading: Psalm 40
Hymn: Come Thou Almighty King
Responsive Reading: Psalm 50
Hymn: Saviour, Like a Shepherd Lead us.
Responsive Reading: Psalm 51
Scripture Lesson: I Pet. 1:1-9
Solo: Face To Face
Prayer
Gloria Patri
Offertory
Roll Call
Taps
Pastor's Message: "I will not leave you comfortless."
Hymn: Holy, Holy, Holy
Benediction

SERVICE COMMEMORATING THE HUNDREDTH ANIVERSARY OF THE BIRTH OF NOTED HYMNOLOGIST

Dr. Louis F. Benson was one of our most noted hymnologists and a nationwide celebration or observance of his one hundredth birthday is in prospect.

The committee in charge of the observance has prepared a printed program under the auspices of the Hymn Society of America for the use of any churches who might be interested in a special service of commemoration.

In condensed form the service is as follows:

Organ Prelude
Call to Worship
Prayer of Invocation
Hymn: O splendor of God's glory (A Benson translation.)
Scripture Lesson
Anthem: O sing a song of Bethlehem. (Benson)
Hymn: By roads that wound. (Benson)
Prayers
Hymn: I name Thy hallowed name.
The Offering
Sermon or address
Hymn: The light of God is falling. (Benson)

Copies of the printed program, complete and ample material on the life and works of Dr. Benson may be obtained from the Hymn Society of America, 297 Fourth Avenue, New York 10, N.Y. In lots of ten they cost 8¢ each. 5¢ each when fifty or more are ordered.

AUDIO-VISUAL AND BROADCAST EDUCATION

A faculty of sixty-eight leading workers in the field of religious audio-visual education has been nemed for the 12th International Workshop on Audio-Visual Education, conducted by the National Council of Churches.

A week-long meeting, likely to attract some three hundred and fifty active workers on denominational, regional and local church levels. The central theme, "Using Audio-Visuals for Enlisting and Training Church Workers." The Workshop, held on the American Baptist Assembly grounds at Green Lake, Wisconsin, runs from September 3rd to 9th. For registration detail address:

Dept. of Audio-Visual and
Broadcasting Education,
National Council of Churches,
79 East Adams Street,
Chicago 3, Illinois

The 1956 Workshop is planned for Los Angeles.

WHAT A VACATION BIBLE SCHOOL DOES

It teaches the Bible effectively. People marvel at how much the Bible School pupils learn in a few days and how many Scripture passages they memorize. They enjoy the Bible stories; they like the Bible games and drills; they are glad

to have the Scripture memory cards; they participate in the Guided conversations and discussions; and the Juniors and Intermediates find much satisfaction in their special forms of Bible study. During the school term pupils become Bible conscious.

It inculcates a love for Scriptural and other beautiful music - the processional, the quiet music and the musical meditations. They like the poetry of the carefully selected songs, many of which they memorize. They like to sing the Gospel hymns and the other church music. The Vacation Bible School is doing much to change the type of music in many churches.

It teaches Missions effectively. If the teachers follow the methods and suggestions in the textbooks, for teaching the subject of Missions, the pupils get much vital information about the missionary activities of the denomination and will will participate in scores of activities that help them truly to be missionary in word and in deed. In many churches that were more or less anti-missionary in spirit, the introduction of the Vacation Bible School has wrought a revolution in the missionary attitude of the church and members.

THE GREATEST OBSTACLE

When asked what was the greatest obstacle in the building of the Panama Canal, a busy shovel operator answered, "Dirt."

We can think of a lot of other projects in which dirt is the greatest obstacle. Right now we are thinking of one of the most important projects of all - - the building of a moral life.

Any man who is honest with himself will have to admit that he is plagued by the presence of dirt - - not only by the dirt in the world around him, but above all by the dirt in his own heart.

There is only one way to have that dirt hauled away, to have your heart freed from guilt, the power, and the punishment of its own iniquity. That, in the words of the Bible, is to believe that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." And "if any man be in Christ, he is a new creature."

If you have not found forgiveness in Christ and power to lead the cleaner life, we invite you to come and join us in our services. "Come thou with us and we will do thee good." *Redeemer Record*

THE LAWS OF SUNDAY SCHOOL GROWTH

Workers in Southern Baptist Churches know how to make a Sunday School grow. They have learned that there are some definite laws governing Sunday School growth. When followed in a spirit of victory, these laws have always brought them good results. When these laws are ignored, results are limited and partial.

1. The Law Relating To The Number of Workers
   Sunday School enrollment increases in proportion to workers at the ratio of ten to one.
2. The Law Relating To The Size of Classes
   Classes reach their maximum growth within a few months after their beginning.
3. The Law Relating To New Units
   New Units grow faster, win more people to Christ, and provide more workers. Fruit comes on new growth.
4. The Law Relating To Grading
   Grading by age provides the logical basis for adding new units. Grading a Sunday School means arranging the classes of the same age, or as nearly the same age as needed for the number of people involved. Grading pleases the people when they are given an opportunity to understand the reasons for it.
5. The Law Relating To Promotion
   Promotion recognizes the natural laws of growth and development. Annual promotion is a necessary factor in the normal, healthy growth of a Sunday School.
6. The Law Relating To Visitation
   Enrollment and attendance increase in proportion to the number of personal visits. Reaching people in the Sunday School depends upon an adequate number of classes and on personal visitation.
7. The Law Relating To the Building
   The building sets the pattern. A Sunday School takes the shape of its building. It cannot grow beyond the capacity of its building.

HE CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

Dr. Nygaard is a Presbyterian minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has given full time to writing and professional fund-raising for churches.

QUESTION: We are having some difficulty collecting on the pledges which we took in the campaign held a year ago. Can you suggest ways and means by which these pledges can be activated?

ANSWER: This sometimes occurs in a campaign where several things could have happened:

1. A change of pastors. Unfortunately people will use this as an excuse for failing to complete their pledges, pleading that they want to decide on the minister before fulfilling their obligations.
2. A campaign which was altogether too high pressure.
3. Failure to send statements and to keep people informed through the bulletin or the church paper, of the way in which pledges are being paid.
4. Pledgors retaining their money, particularly those who have made large pledges, until the end of the campaign pledging period.

We would suggest first of all that you keep the campaign ever before the people and give them both the status of the fund, through publication in your bulletin and also word regarding the progress of your building plans. A campaign is never completed when the final pledge has been made. It is not finished until the last pledged payment has been made. In every campaign which our organization conducts, we always leave a set of instructions which we have called "The Continuing Campaign." As a result, if the committee follows our instructions carefully the pledges pay out about ninety-seven per cent. Thus we secure pledges for two years, eighteen months, eleven months or even six months.

The point that we would emphasize is that throughout the payment period, the people should have ever before them, the incentive to make their payments, and complete information concerning the way in which pledges are being met and the future plans for building. If you will keep these things before your people, you will find them responsive and ready to meet their obligations.

SEPTEMBER SPECIAL DAYS

Our Anglo-Saxon ancestors called the season *Gerst-monath* or Barley months. The gem symbolizing the month is the chrysolite, signifying preservation from folly, or its cure and it has special significance just now with folks returning from their vacation experiences. September is filled with memory of great religious and civic events, and pastors seeking living themes for program plans will have small difficulty in finding them.

After seasons of test and meditation and prayer, Jesus always returned with magnetic power to perform miracles and to teach with renewed vigor. Through prayer for understanding we may all gain vigor and strength for the days ahead.

Labor Day Sunday
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Exhaltation of the Cross
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The Pulpit

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A Praying Church

HARRY A. G. ABBE

Text: Luke 11:1 - Lord, teach us to pray.

MAN does not need to be taught to pray in times of danger and distress. He instinctively cries out for help to whatever Higher Power he may believe in. In the terrific tempest at sea Jonah's shipmates prayed every man to his god, and they pleaded with Jonah to pray to his God for deliverance from destruction. And then, the disciples, in the great storm on the sea of Galilee, in their terror, cried out to Jesus who was asleep in the boat, "Save, Lord, or we perish."

But to wait for danger or distress to drive us to God would be assuming a beggarly attitude and one unworthy of the filial relationship which it is our privilege to have with Him as our Heavenly Father. It was to meet the constant, normal relationship of the whole body of the disciples with their Heavenly Father that Jesus gave the Lord's Prayer in answer to the request of one of them, "Lord, teach us to pray." The prayer is a general one, summarizing the petitions suitable to the spiritual needs of disciples of all times, at all times, and of all peoples everywhere, through all generations. There are other personal and special requests which, on other occasions, our Lord admitted it was right for us to offer to Him who is great enough to fill all things and yet small enough to hear the humble petitions we offer in perfect freedom and simple trust.

It is remarkable how natural it has been for mankind to think of God as Father. The name is universal even primative tribes where "heavenly" and "our father," are also found. When a mighty spirit animates an object, primative man speaks to it reverently and may say, "Hail, Father." and makes an offering. The fire god is regarded as father; the Santee Indians pray to the Buffalo as "Grandfather, venerable man;" there are also high gods, supreme father and the primal father, the supreme being, who is above all.

Our Lord freed the name Father from the superstitions and unhallowed conceptions, from the foolish bargaining and cajoling of pagan worhsip, and hallowed it with a deeper reverence as the Hebrew prophets had done before Him, and revealed what holy communion with God should be. It was that of the obedient Son, always resigned to the Father's will, and so always assured of being heard. It was not the conclusion of logical argument, but the intuitive experience of the spirit which finds its rest in God. No argument could have added anything to it, for it was above argument. No intellectual philosophy could have dimmed its radiance, for that was the "joy of heaven to earth come down." If it had not been in heaven, it could not have come down, it could not have appeared. So He taught His disciples to pray in simple faith, not as logicians or philosophers, but with the more perfect assurance that came with personal experience of God.

But this is not saying that our Lord

was not logical, or philosophical, or scientific, for there is a spiritual as well as a physical science. Spiritual science is tested by a personal experience of God in prayer. It is because man has accepted the test and found it satisfying that has kept prayer in its lofty place in human life. It is not the history of the Old Testament, the martial glory, the national heroes, the jubilant songs, the religious ceremonies, not even the prophesies, impressive as they are, but it is the prayers of the Old Testament that give it its highest glory, for the act of communion with God, as the devout men and women of the Old Testament performed it, is the highest of which man is capable. They were applying a spiritual science, altho they did not call it by that name.

And so it is today. The child who has been taught to pray at his bedside carries the experience into later life. In the turmoil of the world he turns to the Center and finds there the controls he needs to give sanity and balance to everything that occurs. In the rough seas of trial and temptation he turns to the Pilot to help him to surmount the treacherous billows. In the unbearable sorrows and disappointments he turns to the Bosom broad enough to share all the feelings of the broken heart. In the lethargy of doubt and discouragement he turns to the Inspirer of the drooping spirit to give fresh courage to his endeavors. In all these experiences he has continued to test the reality of spiritual science.

Let the man who really wants to find God keep trying to pray. God will open up to him a new world of the spirit. The revelation of the spiritual world is the free and impartial gift of God. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." One needs to see no form nor hear any voice when that Spirit enables him to pray, and his spirit is enveloped with the inexpressible sense of the Divine Presence.

And here we see the marked contrast between the spiritual science as tested by prayer, and the physical science, as practiced in the techniques of the learned Societies of Psychical Research. The latter make strong appeal to some Christians, and the data they accumulate is interesting. But all such science is, at best, only supplementary to the claims of constant and fervent communion with God. It lacks the coals from off the altar, which is the realization of God's burning desire to bless us and make our communion with Him real and complete.

When Jesus changed Paul's spiritual life entirely, on the way to Damascus, it was said of the convert, "Behold, he prayeth." A new and deeper conception of prayer had come to him. His epistles are fervent in prayer and to the Thessalonians he wrote, "Pray without ceasing." "Pray constantly," not in a race with time, for importunity must often wait upon opportunity, but a constant readiness to resume the communion which circumstances interrupt, a continual looking up to the constant Companion in all the experiences of life as they occur. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The very impulse to pray is an answer even before one starts praying. And constant prayer enlarges your spiritual experience and assures you of increasing reward all along the way; it keeps the way to the best Friend always open, who alone can give real meaning to life, and put real lasting value in anything.

None are so wise that communion with God cannot make them spiritually wiser or so good that it cannot inspire them to a greater "hunger and thirst after righteousness." None are so strong but they can feel stronger through prayer. None are so loving that they cannot be more so when He is with them and they with Him. None are so high-born that they do not need to fall down in utter humility before His glory. None are so humble by birth that they do not need to thank God they are equal in birth with all the heirs to the heavenly treasures. Luther prayed three hours a day, and Loyola seven, and millions upon millions of others more briefly, continue to testify from generation to generation, the elemental place prayer has in human experience. Instead of man creating God in his own image, God has created man with a never ending yearning for communion with Him. Out of his inmost depths man looks up in holy anticipation, and realizes that no other person can utter for him those deepest

yearnings of his heart. The spoken prayers we hear in the church service, the written prayers of a great Christian leader, of a prayer book, or of some other composer such as frequently come to hand, may call forth a prayerful response from our own Christian experience, but only when the form of communion is entirely one's own, or is made one's own, and the flashlights search the inmost being, and the floodgates are open before God which no one can open for another, when "the Spirit helpeth our infirmity with groanings which cannot be uttered," and which no other can substitute for us is the meaning of prayer completely proved. But the peace and joy of true communion with God may not always come when one is struggling in private prayer with God, but rather in some sudden unexpected experience or when one is uplifted in fellowship with other Christians in the exuberance of public worship. Evolution and the dead silence of an eternal graveyard are a brutal substitute for such living communion here and the beatific hope of its perfection in a heavenly home hereafter.

The Lord's Prayer is a lofty standard under which Christ is leading the church ever onward throughout the world, but He also prescribed other forms which are not distinctly included in that prayer: "in secret;" in humble confession of sin; in thanksgiving; in intercession; with importunity; for the gift of the Holy Spirit; avoiding meaningless petitions; with forgiveness even for enemies; in united prayer with others for special requests; for the living" water"; in resignation to the Father's will; for strength at all times; in Jesus' name; and abiding in Him in order to be heard effectually. When we consider all these prescribed additions to the Lord's Prayer, we may indeed ask with the disciples, "Lord, teach us to pray."

Teach us to pray victoriously. The Epistle of James says one must "ask in faith, nothing doubting," in order to "receive anything of the Lord." And when the disciples could not cast the demon out of the epileptic boy, Jesus told them it was because of their little faith; and that kind came out only by prayer. The disciples were men of little faith and lacked prevailing prayer. Their weakness has hampered the service of many Christians ever since. Bunyan tells of the trouble that Little Faith got into on his pilgrimage to the Celestial City. Three sturdy rogues came up to him and threatened him. He was too weak to fight or fly. Faint-heart demanded his purse. Mistrust pulled a bag of silver from his pocket. And Guilt felled him with a big club.

Those thieves are liable to assault the modern pilgrim on his way today. He quails before them and is tempted to give up. Haven't you ever felt that way when you tried to pray? God seemed so distant and those thieves so strong. But they quail before Jesus, and if He is our companion He will increase our little faith and teach us to pray with "blessed assurance."

Another form of mistrust is mistrust of God. Natural calamities and other adversities, sickness, sorrow, misfortune of many kinds have their providential uses in providing infinite opportunities for showing kindness, and human nature never shines so brightly as when it is relieving the unfortunate and distressed. But they do call forth the ancient question of the Book of Job, and unless one can accept them with triumphant faith, as Jesus did, one cannot pray as he is meant to pray.

A great deal of praying of the Lord's Prayer is being offered continually all over America, and no doubt it has a vast influence in keeping this part of the world as good as it is. And no doubt, too, a more general excercise of prayer in the American homes would exert a stronger influence in repressing the evils of human depravity and general delinquency which afflict us. Family prayers are not a guarantee of personal rectitude for all members of a family, but they are a powerful incentive, and a practical means of cultivating a lovely family relationship. Some of the members of such families may stray away from the narrow path, but it is more likely to be true of families where the father and mother are high priest and high priestess, that such members will be able to say:

Perverse and foolish oft I strayed
But yet in love He sought me,

And on His shoulder gently laid
And home rejoicing brought me.

Too often we are apt to say, "Lord teach the church people to teach our children to pray," instead of leading them in household prayers ourselves. Nobody can take the place of parents, and the children of those who faithfully perform the offices of priest and priestess can never blame them for not having taught them to pray.

Prayer is the greatest family privilege whether offered by the members severally "in secret," or by the head of the family with his children gathered about him, or sung in unison under parental leadership.

In a few years the family will scatter, its story will have been told and the opportunity for exerting those sacred influences and storing those powerful memories will pass. While it is today it is opportune time to say with the disciples, "Lord, teach us to pray."

No Christian can long be entirely sufficient unto himself, and all can profit from the sympathy and companionship that come from prayer in unison with those who share the same Christian experience, the same spiritual longings, and the same radiant hope as we.

The Lord's Prayer uttered in unison not formally but in complete sincerity, will do much to keep the vital breath of the church deep and strong. But aside from the Lord's Prayer, the objects which lie upon the Christian's heart, and which he will wish to present before the Heavenly Father, are many and varied. Maybe it is the spiritual interests of himself or those nearest and dearest to him. Maybe it is some of the distresses and anxieties that constantly occur in daily life. Maybe it is problems for which he specially desires divine guidance. Maybe it is sorrow and bereavement for which he seeks divine guidance. Or the expression of thankfulness for a joyful experience. Or the wider interests of one's church, community, nation and the kingdom of God everywhere in all the world. So the objects for which to pray are so many, and the privilege of prayer is so great, that Christians everywhere may well continue to ask with the disciples in Jesus' company, "Lord, teach us to pray."

And pray we must with encouragement and fellowship of other Christians till our life-blood ceases to flow, our pulses cease to throb, the need for prayer is past, and the trumpets sound in triumph on the other side.

Gardens Of God

JOHN W. McKELVEY

Text: John 18:1 -When Jesus had spoken these words, he went forth with his disciples across the Kedron valley, where there was a garden, which he and his disciples entered.

Paradise Lost

WE don't need any arguments to prove that all is not right with today's world. The divisive tensions and raging doubts in political affairs criss-crossing the iron curtain tell us in a flash that we are caught in one of the worst stalemates in history and it is anyone's guess as to when and whether some tragic incident will reduce civilization to hapless smithereens. One might counterbalance the grim omens in world politics with the growing impact of the Christian world community as evidenced by the Assembly of the World Council of Churches which convened last year in Evanston. And yet the most earnest and optimistic among us has to admit that something is grievously mixed up in the faith and order of the Christian Church when five sacramental services of Holy Communion are necessary to bring all the delegates into ritualistic fellowship with Christ. This disparity of thought in the world Church is only a reflection and echo of a worse condition within ourselves as individual Christians. With all the psychological know-how and scientific self-knowledge that is rampant in books, magazines and conversations from day to day, somehow we find ourselves still helplessly enmeshed in the same dread dilemma that baffled the Apostle Paul: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate...I can will what is right, but I cannot do it."

Notwithstanding it seems as though the world is upside down and everything is jinxed with despair and death, there is within us the very thing about which the delegates at the World Council talked at length, namely *hope*. Without attempting to define the Christian hope, it is sufficient to say that it proclaims a dual message of tremendous significance: first, that things might have been different and second, that things can be different.

Whence is this hope? This hope comes from God and is man's response to God in the face of life's riot of contradictions and mysteries. It is put in classic phrase by Robert Browning:

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not: but unless God sends his hail
Or blinding fireballs, sleet of stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time.

Perhaps the best way to understand Christian hope on one hand and on the other the God of hope, is to turn again to the Bible and see God as Jesus described Him, as "the Husbandman," and walk with Him in His gardens. To speak of the gardens of God is not to become suddenly sentimental, but rather to see something very meaningful about life particularly in response to God. We moderns are strangely afflicted with antitheistic tendencies when it comes to explaining the extraordinary and the mysterious. Out west amidst the Colorado Rockies there is a region of huge, queer-shaped rocks which the Indians decided only the gods could have carved out of the mountains, and we with naive and romantic acquiescence have followed the same line of thinking in explaining the riddles and heartbreaks of man across the generations. But the Bible says differently. The Bible says, "In the beginning God created the heaven and the earth." The Bible identified the Creator, the Prime Mover, the Intelligent Mind, and the Loving Heart behind the sun and stars, the flowers and trees, the beasts and birds, and finally man himself, as God. Not impersonal, blind, ruthless forces; not purposeless powers, not nameless and unloving spirits. But God who is One, who is holy, just and good; God who is infinite and merciful, loving and redemptive; God who planned creation after the pattern of a garden, and who persisted in spite of man's disobedience and backsliding to transform earth's bitter desolation into an infinitely glorious "watered garden."

Paradise Regained

There is one garden at the beginning of the Bible, the Garden of Eden, and another garden at the end of the last chapter of the Book of Revelation, the garden city of God. However it happened we look back upon the first garden, symbol of the kind of paradise God intended man to enjoy and dwell in, and we think of it after Milton's masterpiece, "Paradise Lost." As for man, it stands for failure, broken hopes, spent dreams, tragedy, and heartbreak. We may put it down as certain that if the hope of man for a second chance and victory, for a better world and security were to be limited solely to man and his resources and powers, the story of mankind would have ended at the exit gate of God's first garden.

However, disappointing though the outcome of that first garden was to God, it was only the beginning of His unceasing purpose, the landmark as it were of His unfolding plan of redemption. Certainly the divine Husbandman was not going to quit once He began, and the plain evidence of His persistence is the garden at the very end of the Bible, - more exactly the vision of the garden city of God: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

Now, before anyone thinks he has "seen through" the strange juxtaposition of these two gardens, one historic and experimental in character and the

other visionary and futuristic, let me hasten to add that the garden city described in Revelation is in fact what Milton called "Paradise Regained," the substance of things yet to be and the revelation actually of God's climactic purpose.

At first glance we may be tempted to say, "So what?" We are perhaps inclined to agree with the suicide note left by the 19 year-old student at Columbia: "Today I die - not as casually as I should. But then I've always been spasmodically violent anyway. I die simply enough, because I haven't enough life within me to nourish myself through the long years." But on second thought we know that this attitude of arrogance and despair is pure mockery of God and contradicts everything God has been trying to say to us in connection with His two gardens.

If nothing more is accomplished, these two gardens suggest a sound theory of history, and when applied personally - a sound theory of everyday living, - the linear theory. They tell us that life is not a series of events, accidental and unrelated, capricious and pointless; rather they declare that life as we experience it is an expression of God's increasing purpose leading us through the maze and labyrinthine darkness of mystery and contradiction to the goal of realization and triumph. This is to say that God is leading us constantly to higher ground, forward to closer fellowship with Him, not around and around in futile circles, but steadily upward until at last we arrive, perhaps not at a temporal and material paradise, but at the haven and home of the soul where, having surmounted life's struggles and trials, we obtain rest and peace in heaven, the *garden* city of God.

The Price of Paradise

And that I am saying may sound like foolishness to large numbers of people today. To them the Bible is a Book for fools. Which viewpoint calls to mind A. Pope's lines:

Sir, I admit your general rule,
That every poet is a fool,
But you yourself may serve to show it,
That every fool is not a poet.

So it is with the cynics. Despite their mocking scorn they know well enough about the first garden, "paradise lost." I am thinking about men like J.R. Tucker who died in 1954 at the age of fifty-six and whose chief claim to fame was that he amassed a ten-million dollar fortune before he was twenty-five years old and lost it all through drink within a year. There are multitudes being deceived not only by wine and strong drink but as much by the riches of the world and the broken promises of all sorts of man-made panaceas. So much so that they perhaps secretly wonder if there is any reality and hope in the last garden, "paradise regained," and if so, by what means they can enter in and find rest.

The key to the answer comes from the episode reported by the press last July in Indianapolis. A woman called the garage and complained that her car wouldn't run. "The gear-shift lever just flops around," she said. When the mechanic examined her car he found that someone had stolen the transmission and drive assembly. In a word, the connecting link was missing.

If you are asking how a man is to pass from paradise lost to paradise regained, the answer is another garden, the connecting link to be found in the story of Jesus: the story of the garden of Gethsemane: "When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered." Compared with the Garden of Eden or the garden city of God, Gethsemane is such a garden that no one should desire it; it is full of dark and foreboding shadows; it echoes with tears and heartbreaks; it is a place of agony and treachery. Haunted though it be with terrible and unspeakable experiences it holds the key to life's tragic dilemma and provides the transmission and drive shaft with which to pass from the hopelessness of failure in Eden to the joy of victory in the final garden of God.

No doubt you remember enough from the gardens you have toiled in to understand the importance of God's third garden. The important thing is to remember the price you paid in "blood, sweat, and tears" to keep and complete your garden.

Somehow God's garden of Gethsemane is like that. It is the half-way point between the first and last gardens of the Bible. It is a mute witness to the requirements of surrender and obedience, of sacrifice and love. It fixes in our hearts the polestar of final attainment: "Not my will but Thine be done." It guarantees that if we keep fellowship with God in our dark Gethsemanes we shall pass through darkness to light, from defeat to triumph. It says finally,

The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth.

Elmer LeRoy Hobbs tells the story of a little boy and an electric storm at night. When the morning came and the terrific thunder and lightning were past, the boy came downstairs to breakfast and said, "What was God doing last night? Was He making the morning?"

It is His same creative purpose that we see in the gardens of the Bible. In the first garden, the garden of innocence, He is at work making man in His own image. The lessons to learn are obedience and humility, and man in his lust for life and pride of heart refuses to learn. God has no alternative but to drive him out and cause him to struggle for his life against the evils and contradictions confronting him everywhere in the wilderness. At last man stumbles upon the green verdure of another garden and he rushes expectantly to its shelter, only to find it a place of grim decision. The lessons to be learned in this garden are surrender and sacrifice, and the road of learning is the way of the Cross. But having learned these lessons, even though with weeping and gnashing of teeth, man discovers that beyond the cross is another garden and in that garden city is man's soul, triumphant, cleansed, redeemed, and that this is the transcending goal of that one increasing purpose experienced in the toil, labor, and sorrow of the gardens of God.

PRAYER

Prayer may not always get us the things we want when we want them. But it can always bring us the things we need when we need them. **Chas. M. Crowe, in SANCTUARY**

The Only Permanence

CLARENCE M. LONG, Jr

Text: Isa. 40:6-8 - The Voice said Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

HERE was a prophet who was called upon to prophecy to a people who were dejected, humiliated and broken in spirit by years of exile and who still bore the brunt of open defamation and ridicule by their foes. This was nothing new to them. In Egypt they had been called upon to do the impossible - to make bricks without straw. Through the servants of God, Moses and Joshua, they had, however, been led into the land of promise. Later, other leaders had sought to guide them in the way of the Lord, but seemingly without great success.

Now, once again, their liberty had been taken and they who were once the keepers of the Lord's flame and the progenitors of God's agents found themselves in a state of spiritual bankrupcy:

They that led us captive required of us a song and they that wasted us required of us mirth, saying Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? (Psa. 37:3-4)

Now Moses and Joshua were gone and the voices of Amos, Hosea and Micah had faded into the past and there seemed little hope of restoration. Yet the call to prophecy came to Isaiah. The voice said, "Cry." And, knowing how utterly hopeless the situation seemed, he asked, "What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth because the spirit of the Lord bloweth upon it. Surely the people are no more than grass."

But here the voice agrees with the prophet and then separates the transient

om the permanent, giving him the great essage: "The grass withereth, the flowr fadeth, but the word of our God shall tand forever."

The Word of God Will Outlast Nature

Soil erosion can change landscapes, he course of rivers are altered with the assing of the years. Mountains are worn own in time by wind and rain upon them. Today, as always, there is much discussion concerning the weather. It just sn't what it used to be. Areas of the ation which at one time were very certain to be cold or warm are now surprising travelers as well as their own citiens. Man cannot put his faith in the permanence of Nature any more. Only the ord of God will stand forever. It will tand even "though the earth be removed nd the mountains be cast into the midst f the sea," the word of God will stand sure "though the rivers shake with the swelling thereof." Be certain that although the 'rocks and rills and templed hills" may ow their heads to the ages, "the word of ur God shall stand forever."

The Word of God Will Outlast Great Empires

Many are the nations which have risen o great power and influence, telling their itizens in effect: "We shall protect you hrough the power of the state and later ve shall rule the world." But each nation has invariably experienced what Toynbee calls "a time of troubles" before being superseded by another. Egypt nd Babylon were swept away by Persia; Persia by Macedonia and Macedonia by Rome, Rome by the Teutons and Arabs, nd the Arabs by the Teutons. More recently Germany, Italy and Japan have found that history repeats itself. The ills of the gods grind slow but they rind exceeding fine. Without God, no ation can long endure. Each must step om its high place of honor when the ieve of history separates it as chaff. Truly, "the tumult and the shouting dies, he captains and the kings depart." But he word of God shall stand forever - 'Not by power, nor by might, but by my pirit, saith the Lord of Hosts."

"The pride of thy heart hath deceived hee, thou that dwelleth in the cleft f the rock, whose habitation is high; hat saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down saith the Lord."

The Word of God Will Outlast the Schemes Of Wicked Men

It is proven graphically in the story of Haaman and Mordecai, for after preparing a gallows upon which to hang Mordecai, Haaman it was who finally was hanged there. "Be not deceived," says the Word, "God is not mocked, Whatsoever a man soweth, that shall he also reap."

That the plans and schemes of wicked men cannot long endure is forcefully put by Shelley in the verses called Ozymandias:

"I met a traveller from an antique land
Who said two vast and trunkless legs of stone
Stand in the desert. Near them on the sand,
Half sunk, a shattered visage lies, whose frown
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on those lifeless things,
The hand that mocked them and the heart that fed:
And on the pedestal these words appear:
My name is Ozymandias, king of kings:
Look on my works, ye mighty and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

Physical creation, empires and the plans of wicked men! None of these shall long remain. "But the word of our God shall stand forever." So was it proven after the ordeal of Gethsemane, the march up to Calvary, the three day wait. Afterward was it possible that the Word which had become flesh and dwelt among us could comfort millions who had put their trust in Him, the only permanence, and with full confidence like John on Patmos, be joyful in the presence of Him who declared: "I am He that liveth and was dead, and behold, I am alive forevermore."

God's Word, then, became the only consolation in trials and afflictions, the soul's only refuge in death. In the name of the risen and triumphant Christ, "tow-

ering o'er the wrecks of time," we offer to everyone the enduring Word of God, "with whom is no variableness, neither shadow of turning." Believe it and live - reject it and die. "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

That Mousetrap Sentence

RICHARD BRAUNSTEIN

Text: II Tim. 2:15 - Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . .

WE ARE more or less familiar with the sentence that claims that if a man make a better mousetrap than his neighbor, though he build his house in the wilderness, the world will make a beaten path to his door.

It is not known who wrote those words. They sound rather easy on the surface. But it is not always possible to sense the indefatigable labors of authorship. The birth-pangs of creation in any realm are known only to those who have experienced them. The satiate smoothness of a book or sermon, poem or essay, causes neither concern nor stress to the consumer. Much of superior craftsmanship is taken for granted whether we behold a cathedral or a skyscraper, a sunset or sunrise. Turner painted sunsets like nobody else. A friend remarked "I never saw a sunset like that." The artist replied, "Don't you wish you could?"

Tintoretto said, "You can buy colors on the Rialto but drawing comes by labor." Not only drawing but all things worthwhile. It is working not wishing that builds a life or an empire. Times are when perspiration and inspiration are synonymous. Jesus gives a blueprint of the Kingdom of Heaven. In the center of the drawing we find a cross. He gave posterity the supreme precedent when He declared, "For their sakes I sanctify myself."

God timed the year, month, week, day and hour when angel choirs should flash tidings of great joy to expectant shepherds. The universe has a time-table. Seasons come and go with mathematical precision. A little more water and you have a flood. A little less water and you have a Sahara. Job asked, "Hast thou entered into the treasures of the snows; hath the rain a father?" One of our poets sings: "Back of the loaf is the snowy flour, back of the flour is the mill, back of the mill is the sun and the shower and the Heavenly Father's will."

There are two kinds of miracles. Natural and co-operative. From the Divine Fashioner comes the rough ingredients and raw materials. God gives us the quarries but it is Michaelangelo who shapes the stone and patterns the cathedral. Majestic architecture, imposing sculpture, resplendent canvases, and moving symphonies emanate from those who think God's thoughts after Him.

The New York Times wrote editorially of the late Cass Gilbert, designer of the George Washington Bridge which spans the Hudson River: "It was Cass Gilbert who in mellow age contributed remarkable grace and beauty . . . This prodigious man has seeded the nation with architecture which influenced the culture of the nation and touched the pioneer crudeness of America with a flame of beauty." This is not a new thing. Through the centuries men and women have touched life with a "flame of beauty."

The wild rose on the hem of a dusty road is a thing of beauty in color and texture. It is made by God. The American Beauty Rose in the refrigerator of the florist is something else again. It is the product of God and man working together. It is the wild rose plus. It is the transition from the lesser to the greater. Burbank gave us the spineless cactus. Burpee gave us the odorless marigold. The scientist and researcher gave us the seedless grape and the climbing cucumber. When George Washington Carver was asked by a Senate Committee how he learned so much about the peanut, his reply was "Out of an old book." "What book?" "The Bible." When reminded that the Bible said nothing about peanuts, he replied, "The Bible tells

bout God who made the peanuts and He ld me what to do with it." Evolution ay be summed: from little pickles to gger pickles. The story of civilization as but three chapters, Good, Better, nd Best.

All striving for better things and ate is commentary on the words: "We en, as workers together with God." aul said that. He knew. He was the oduct of Saul plus God. A man may be ne kind of a person. This is Christian- y. This is history. This is experience. ithout God, no man has accomplished uch. With God, it is neither predictable or yet conceivable, of the latent possi- ilities and potential promises awaiting ose who enter the labors and minis- ies of the Christian enterprise.

Whoever wrote that mousetrap sen- nce had the conscientious worker in ind. Perhaps there is no other kind of orker among those who think. Your true orker aims at quality, not quantity. We re mindful of the old guild masters and eir crafts. Their creations are collec- r's items and museum pieces. Current- speaking, there runs through the writ- r's camp property in the Catskill moun- ins, an old moss covered, vine entwin- d stone wall. It is mute but eloquent estimony of the skills of older genera- ons. Now our boundary lines for the ost part are marked by factory products, e mass-production of the assembly- nes. Perhaps they are durable and prac- cal but they lack the picturesque and mantic appeal of the yesteryears. Not r from the same place we found an old ouse. It told a tale of when men had isure and patience, as they felled the ees, hewed timbers, and pegged them gether. Not a nail in the whole struc- re. Nothing pre-fabricated there.

There are occasions when we must ccept a product that is wanting. One of e most educational forces we know ything about, is radio, and television. oth can be made an increasing media r information, entertainment and en- ghtening. Much of it is bewildering and sleading. We are offered panaceas and strums for diseases and ailments we ver knew existed. The psychology derlying makes us sure we are the ctims of all. The commercials for the ost part are vapid and insipid if not downright silly and inane. There are many things in this world which call for a song, but no great music can be inspired by a can of soup or beer. Liberties are being taken with our innards in the most intimate manner imaginable. The battle of the breakfast foods and cigarette brands are all sound and fury. Our living room quiet is invaded by shrill screams, pistol shots, police whistles and the screech of get-away cars. Soap-box operas warn us of dish-pan hands and house-maid's knees. The breweries are knocking at our doors. Still, we would rather entertain Hopalong Cassidy or the Lone Ranger than John Barleycorn. One program is called, "Life Can Be Beautiful." Then, why is it not?

The wheat is the antidote to the tare. The doctrine of free will still functions. We are privileged to tune in or tune out. Nobody has to listen. As with radio so with life. We may accept or reject. We appropriate what we approve. A creed is both an affirmation and a negation. Character is but crystalized choice.

Men still go down to the sea in ships. We may read and hear of their deeds and bravery. Captain Carlson, on the Flying Enterprise, clings desperately to the helm of his vessel. It is in danger of foundering. He says he will not leave his ship. He is true to his word. His ship leaves him. Here and there we find men and women at their best. "Men and women of integrity are the strong nails that hold the world together." But you don't find their biographies in the lurid pocket editions of those books that are striving to push the classics and standards from our shelves.

There are three doors that rule America. They are the doors of the home, the church and the school. They are the trinity of civilization. We must guard these portals. We can do it with the Christian Gospel. So long as this Gospel is faithfully presented, we shall have more milestones than millstones. We shall have more building-blocks than stumbling-blocks. There is a line in the Cadets' Prayer at West Point: "Assist us in our endeavors to live above the common levels of life."

John Ruskin, in The Seven Lamps of Architecture warns us of false foundations. Too much sand and too little ce-

ment makes the structure crumble. Nothing endures that is built on falsehood. The lack of the essential something as we build our lives may be what men call religion. So long as we build churches, rear our steeples to the skies, light altar fires, we are saved from possible disintegration and ultimate destruction.

That mousetrap sentence might have been worded: "Unless a man write a better book than some of the books we are asked to read, or preach a better sermon than some sermons we have listened to, or builds a better mousetrap than some we have tried to set, though he establish his residence on Main street, the world will not only beat a path to his door, but will keep right on going after it gets there.

The Rewards Of Faith

JOHN T. ADAMS

Text: I John 5:4 - For whatever is born of God overcomes the world; and this is the victory that overcometh the world, our faith.

A SKEPTIC once made fun of a Christian by asking him, "George, what would you say, if when you die, you found there wasn't such a place as Heaven after all?" With a smile the believer replied, "I would say - Well I've had a good time getting there, anyway." Then he added, "What would you say if when you die you found there was such a place as hell, after all?"

Faith is the essential of the Christian life. With it the Christian can transform the present and the future, and light a candle in the darkest night. Without it we cannot please ourselves, much less God.

Robert Cecil wrote, "Faith makes all physical evil good to us, and all good better. Unbelief makes all good evil, and all evil worse. Faith laughs at the shakings of a spear; unbelief trembles at the shaking of a leaf; unbelief starves the soul, faith finds food in famine and a table in the wilderness. In the greatest danger, faith says, "I have found a great God." When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting from every trouble and takes out the bitterness from every affliction."

Luther pronounced that "The only faith which makes a Christian is that which casts itself on God for life or for death."

John Nelson, one of Wesley's early preachers, in telling of his conversion experience, says that he was under conviction for some time and prayed earnestly for relief. Finally, he reports, he was unable even to pray. "I kneeled before the Lord some times and saw myself a criminal before the Judge: then I said, Lord, Thy will be done, damn or save! In that moment Jesus Christ was set before the eyes of my mind as crucified for my sins . . . and in that instant my heart was set at liberty from tormenting fear and filled with a calm and serene peace."

The fruits of John Nelson's faith are a matter of record - - what are the rewards you should expect from yours?

The rewards of faith are many, but every Christian should know these three.

Faith In God Produces Peace

Probably because we live in a very much disturbed and anxious world, there is great interest in peace among the people of our day. A recent best seller was was titled, "Peace Of Mind," and it was neither the first nor the last of its kind. The ones that have been the most helpful to the readers, however, have been the ones that have told how to trust in God.

Jesus knew the need of the human soul to find peace, and He knew how afraid they would be when He left them. So in His farewell speech He said, "Let not your heart be troubled, ye believe in God, believe also in me." Then, "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Now Jesus knew that the disciples would not have clear sailing - all but one of them died by violence of one sort or another - but He who faced Pilate with dignity and the Cross with calm had a secret which enabled Him to become victor over circumstances. He wanted His followers to have that same power, so

He told them, "These things I have spoken unto you that ye might have peace. In the world ye shall have tribulations; but be of good cheer; I have overcome the world." I am sure that European was a Christian who remarked during the war, 'On the surface there is storm, but 20 fathoms down it is quite calm."

Dwight L. Moody put it a little more dramatically when he said, "A little faith will bring your soul to Heaven, but a lot of faith will bring Heaven to your soul." Paul said it bluntly when he said, 'To set the mind on the flesh is death, but to set the mind on the spirit is life and peace."

Faith In God Produces Power

Not long ago there was a news story about a man who went out to start his car one morning and found that during the night thieves had stolen the engine. The car was just like it was when he parked it - - except the power-plant was gone. This is a parable of many a life. In unguarded moments Satan has stolen the power from countless lives. It reminds us of Samson, who went out as before to do his mighty deeds, only to discover that the Lord had departed from him.

A man of faith ought to have power. The Bible abounds in stories of men and women who overcame great difficulties because they had faith. The eleventh chapter of Hebrews is a recital of a glorious list of heroes, "who through faith subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions."

Jesus constantly urged men to faith, as He went about healing and teaching. Often He would say, as He said to the two blind men, "According to your faith be it unto you." He understood the insecurity and doubt that lies deep in the lives of most ordinary people, and He encouraged them to build for themselves a grand new world based on faith. It is wonderful what can happen to a man who has just a little faith. Faith feeds upon the bread of life, draws water from the wells of salvation, and inhales the breath of life.

Understanding the power of faith, Jesus once told someone that if they had only a little faith - as a grain of mustard seed - they could move mountains from one place to another. Now I doubt the necessity or advisability of moving a mountain, but there are mountains of opposition, difficulty, hardship, indifference, and others that faith can move when to all other forces they are insurmountable.

Faith Produces Eternal Life

In His prayer in the Garden, just before the soldiers came for Him, Jesus was praying for His disciples and followers. He prayed that God would, through Him give eternal life to His disciples. "And this is life eternal," He said, "that they might know Thee, the true God, and Jesus Christ whom Thou hast sent."

It is through our faith in Christ that our sins are forgiven, and it is through faith that our lives are changed. When He was instructing Nicodemus about the necessities of eternal life, He told him that he must be born again, of God.

John goes on to say, "For God so loved the world that He gave His only begotten son, that whosoever believeth on Him shall not perish but have everlasting life."

These are the rewards of faith -- are they yours?

The Habit Of Happiness

C. IRVING BENSON

Text: Psa. 144:15 - Happy is the people whose God is Jehovah.

WHAT do we mean when we wish happiness for our friends? Do we wish them tingling good health? Yes -- and yet some of the happiest people I have known have had to fight a losing battle with ill health.

Do we wish our friends prosperity and success in their affairs? Assuredly, and yet the most joyous soul I have ever met left just enough to bury her and I doubt if a dealer would have given more than ten pounds for all her worldly possessions.

Happiness is not so much in outward conditions as it is an attitude of mind, a rightness of spirit and a certain self-forgetfulness. Like the Kingdom of Heaven,

the kingdom of happiness is within us.

The Reverend Gordon Powell has published a series of tonic talks on *Happiness is a Habit.* From Elbert Hubbard's saying, "Happiness is a habit, cultivate it." He proceeds to examine the principles of happiness as taught by Christ.

Jesus said, "It is more blessed -- it is a much happier thing -- to give than to receive." Happiness and giving always go together. It is a happy thing to receive. Jesus surprised men by teaching them that it is a happier thing to give.

The second principle he calls *Big-Mindedness,* summed up in Christ's words "Blessed are the merciful for they shall obtain mercy," or "happy are the kind-hearted, for they will have kindness shown to them."

If you are kind to others they will be kind to you. If you are cheerful, they will be cheerful. If you seek the good in others, they will seek the good in you. People are hungry for kindness.

We do not usually think of humility as a power but Mr. Powell insists that it is. He applies this principle. Who are those who get on in life; the arrogant, proud, possessive types, or the ones who are kindly, adaptable, co-operative?

The French translation of "Blessed are the meek, for they shall inherit the earth," is "Blessed are the debonair"--meaning "Blessed are the poised, the polite, the well-mannered." You get on better with yourself if you are humble.

Then comes the practice of what Mr. Powell calls "Tension -- Dissolving Prayer" -- "Pray for those who despitefully use you." Such prayer eliminates the burden of tension and depression -- eliminates the danger of rash actions due to fear and it eliminates the enemy. We all want to get rid of our enemies. The best way to get rid of our enemies is to pray for them.

Learn to live a day at a time, "trusting God daily." So the author goes on illuminating the Sermon on the Mount, insisting that it is nonsense to say that Jesus was not concerned with happiness or only the bliss of Heaven.

Here are the practical rules that transform life from drudgery into delight. But he warns that if you make happiness the main aim of your life you cannot hold it.

Set your heart upon the kingdom of God and you will find happiness as the inevitable by-product.

This is a rewarding book, written with engaging simplicity, full of wise guidance.

One of the human stories comes from Louis B. Mayer of Metro-Goldwyn-Mayer. He had a fight with another boy and lost. While his mother was bathing his black eye he told her that it was the other boy who started it.

She took him to the back door. Nearby were hills that echoed. She told him to shout all the bad names he could think of. He called them and they all came back to him.

"Now," she said, "call out 'God bless you.' He shouted it and 'God bless you' came back to him." That day he discovered a principle to live by. What you give to others you get back from them.

ILLUSTRATIONS

THE CRIME OF UNCONCERN

I left the revival tent one night, and among the number who left last was a young man I was especially attracted to by his fine looks. I walked down the street with him, and put to him the question: "Are you a Christian?"

He said, "No sir, I am not."

Then I used every scripture and every argument to get him to promise to give his heart to God, but could not succeed. When about to separate I asked him, "Are your mother and father alive?"

"Both are alive," he said.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for years."

"Is your mother a Christian?"

"Don't know; she has been superintendent of the Sunday School of the same church for some time."

"Have you a sister?"

"Yes sir."

"Is she a Christian?"

"Don't know; she has had the Primary Department of the Sunday School."

"Did your father or mother or sister ever ask you to be a Christian?"

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"Mr. Sunday, as long as I can remember my father or mother or sister never said a single word to me about my soul. Do you believe they think I am lost?"

Can any of ours say that we do not care for their souls? God save us from the crime of unconcern!

OUR FAITH

Text: II Cor. 3:2 - Ye are our epistle . . . known and read of all men.

The only way that some people will ever get to know the meaning of our faith is to see it revealed in us, individually. Great numbers of people will never open the covers of the Bible, and would not understand what they found if they did. They do not attend church, and if they do on rare occasions, they may listen without understanding that the service message applies to them, each one, as individuals. How important then, that we clothe our faith in actual, living persons.

Adorn -- not believe, accept, or teach! Adorn the doctrine of the Saviour! That is what Paul wrote to his friend Titus. Live it! Make it beautiful, attractive and easy to be understood by those who need to see faith in action.

THE GLORY OF RESULTS

Text: Joel 2:21-29

Learning to know God, and Jesus Christ as Redeemer, is not merely a change in our thinking, it is the transformation of the power of faith in God into higher forms, somewhat as a sheer volume of rushing water is made to provide electrical current which makes possible the miracle of sound waves over the air; or as botanical genius may transform a weed into something possessing the power and glory of flower-bearing, or the healing of disease.

Let us not forget that Mary Magdalene was granted a vision of the risen Lord; such a vision as came to the minds and hearts which were prepared to see. Only those who knew Jesus while He was on earth, and walked *with Him* along the the way, *saw Him* after the resurrection. Redemption through faith in and knowledge of Jesus Christ means a change in the direction and aim of life.

RYTHM IN LIFE

Text: Job 37:14 - Consider the wondrous works of God.

There is design in leaf and stem, bud and bloom, the persistent shape of rythmic lines. There is rythm in the approach and passing of the day and the night, the sunshine and the shadow, the seasons of growing and the seasons of rest, and man, lured by circles and arcs, has discovered the intricate combinations of all these in the forms of flowers, trees and even the grass upon which we tread. Those among us who have learned that all life and all movement is rythmic,

have found a way of walking with Him, a way open to all of us, if we but look about us, and resolve to heed the rythm, get in step with life. Let us learn to see His presence in both sunshine and shadow, laughter and tears.

PATIENCE, OUR GREAT NEED

Text: Psa. 37:7 - And wait patiently.
Hebr. 10:36 - Steady patience is what you need.

Soon after Charles W. Eliot was elected President of Harvard, an old friend called. Said the friend, "Charlie, I suppose you think that in your new office the first quality you will need is energy." "Why, yes, I think that energy is the most likely to be needed," replied Eliot.

"No," said the friend, "that is not at all the first quality you will need. The *first* quality is patience, patience, patience."

"I did not believe him at the time," Charles Eliot confessed later. "But long since I have learned that my friend was right."

Patience is required in all successful work. Moses patiently endured the misunderstandings and complaints of the people, and the long years of desert wandering. Had he been less persevering he would have failed in his great mission. Those who grow weary and give up are the ones who always lose out. Jesus endured the cross, and was enthroned at the right hand of God. Christian workers must be reminded and remind themselves of the need for patience. Patience and more patience can lead the world out of the present state of chaos into one of peace, as President Eisenhower pointed out during the Geneva Conference and again upon his return to the United States.

THE ART OF HEALING

Text: Matt. 25:40 - Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Elmer Hess, M.D., president-elect of the American Medical Association, sums up his discussion of the ethics of the medical profession, as follows:

If a man is good in his heart, then he is an ethical member of any group of society. If he is bad in his heart, he is an unethical member. To me, the ethics of medical practice is as simple as that.

So far as I am concerned, the most important rule physicians should follow is that we *must* care for the sick and infirm regardless of fees, salaries or honorariums. The backbone of medical ethics is summed up in a short sentence:

Service to humanity.

There is no greater reward in our profession than the knowledge that God has entrusted us with the physical care of His people. The Almighty has reserved for Himself the power to create life but He has assigned to a few of us the responsibility of keeping in good repair the bodies in which this life is sustained.

Once I was called to care for an elderly lady who had an inoperable cancer. All we could do was to make her as comfortable as possible. One morning she called me to her bedside at the hospital and asked if I would pray with her.

I knelt by her bed and said the prayers while she made the responses. When I finished I ordered the nurses on each shift to take a few minutes to say prayers with the dying woman. To my amazement the sweet old lady, who lived for about six weeks, never again asked for sedatives to ease her great pain. When I asked her about this, one day, she replied, "Dr. Hess, I want my mind to be clear when those dear women pray with me." *American Weekly*

LOST . . . A BOY

Text: Luke 15:6 - And when he cometh home, he calleth together his friends and his neighbors, saying to them, Rejoice with me for I have found my sheep which was lost.

Not kidnapped by the bandits and hidden in a cave to weep and starve and raise a nation to frenzied searchings. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement, though very, very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the

only great heroes of the boys, he letgo his hold.

Yes, the mother lost him. Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermons or songs or many sports for his boyisnness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.

OUR GIFTS

Text: Luke 7:36-50

A minister was riding in a bus in New York City, and while passing a very beautiful church building, a fellow passenger turned to him, saying:

"If these people would stop building such churches and give the money to the poor, it would be more to their credit."

"I've heard of a similar remark before," said the minister."

"Indeed! And by whom?"

"Judas Iscariot!"

THE SEVEN MODERN SINS

Policies without principles.
Pleasures without conscience.
Wealth without work.
Knowledge without character.
Industry without morality.
Science without humanity.
Worship without sacrifice.

Canon Frederic Donaldson
Westminister Abbey.

HERESY

(From page 261)

esy or the heretic.

His letter follows:

"I feel that it is precipitating action that has long been needed that the Northwest Synod of the Lutheran Church ruled Rev. George Crist guilty of heresy. If Mr. Crist and thousands of other clerics who don't believe that the Bible is true had even a modest sense of ethics, let alone any real religious persuasion, they would voluntarily leave the organzied Church of Jesus Christ.

For a person to stay in a Bible-based church and not believe the Bible is inconsistent on the most elemental plane and on a more intellectual plane it is vicious, seditious, and makes the dissenter a theological and doctrinal Benedict Arnold.

Surely these "blind leaders of the blind" must have a flexible moral fiber to take their salaries from an endeavor that they don't actually believe is based on true premises. Either Jesus was "The Way" or He was an opportunist.

The Bible says, "Choose ye this

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day whom ye will serve," and in Revelations it says, "So then because thou art luke-warm and neither cold nor hot I will spue thee out of my mouth."

Mr. Crist has a full right to preach what, when and where he pleases, but I feel that if he had even a minute sense of fair play and honesty he would not involve the Bible or any church that serves the name of Jesus Christ.

A tragedy in America is that Mr. Crist is no exception for many clerics have "erred concerning the faith".

Clarence E.Kemp, Jr.
Lancaster, N.Y.

GOD'S FIDDLER

Text: John 6:63 - It is the spirit that quickeneth.

They called him a genius - -
The Fiddler;
But he said, "I am only
The strings
Of God's instrument, He
Playing on it;
It is not I, but the fiddle
That sings.

--T.S.

A MOTHER'S PRAYER FOR HER SON

Let him dream a little, God - -
Dreaming makes the world go 'round;
But let his dreams be those that make
A city of a mound.

Let him play a little, God - -
Playing tends to spice life's span;
But let his playing always find
The boy in the man.

Let him work a little, God --
Work bestows a steady mind;
But let him learn the joy of work
And never know the grind.

Let him weep a little, God --
Tolerance in tears is bred;
But keep his sorrows free from shame,
His tears in strength be shed.

These the gifts I pray thee grant;
Fill with these the brimming cup.
But ground his life in love, dear God.
Father, keep him looking up.

BOOKS

THE EARLY CHURCH AND THE COMING GREAT CHURCH. John Knox. Abingdon. 160 pp. $2.50

Professor Knox presents in six chapters a new appraisal of the Christian Church, discussing the questions of unity and division in the historical background of the early Church, and then proceeds to analyze the basic beliefs which undergird the church and give her stability and permanence. He approaches the overall theme by raising such stimulating questions as "What has occurred in Christ's coming in human flesh? How are we to understand this thing that has happened among us? What are the beliefs which its very existence as the Church would always have kept it from embracing?

He lists incidentally five basic beliefs that provide by their presence in our thinking and acceptance a fresh understanding of "the faith once delivered." They are: 1. The Church could not have denied the essentiality and the importance of its relations with Judaism and the Old Testament or its own being as the community of the new covenant. 2. It could not have doubted or denied the historical existence of Jesus. 3. It could not have minimized His significance. 4. It could not have denied His resurrection, and 5. It could not have surrendered its hope of His coming again.

This book offers a solid ground for helpful study and inquiry concerning the Church as the living body of Christ. It will repay careful reading and will be worth the effort.

John W. McKelvey

HINGES OF DESTINY, Ralph W. Loew. Muhlenberg Press. 172 pp. $2.75

One of the able preachers in the United Lutheran Church here deals with the theme of making decisions in daily life. He uses the phrase by Edwin Markham, "choices are the hinges of destiny." His sermons deal with the choices of everyday life. "The Power to Endure." "There is a Time to Listen." "On Taking a Dare," "If I Forget," "Christians, Plus," "Prayer in a Time of Tornado."

Simple words, excellent illustrations and fine organization of material makes these sermons real and helpful. The effectiveness of the author's preaching is evident in the fact that he is in demand for preaching missions, and was sent by the Army on a tour of the U.S.Air Force bases. The sermons of some are very cold and lifeless when put into print, but not these. They all read well and leaves one with the feeling that he has been led near to the throne of grace.

Charles F. Banning

THE CHRISTIAN'S PATTERN, John Wesley. Abingdon Press. 127 pp. $1.50

This classic of Christian devotional liter-

ure is presented in a new and up-to-date dition. The Christian's Pattern is Wesley's anslation and abridgment of The Imitation f Christ, by Thomas a Kempis. This has ong been a choice piece of literature for editation and devotion. The Imitation of hrist has been ranked with Bunyan's Pilrim's Progress and Augustine's Confessions. ohn Wesley brought the work down where very Christian can understand more clearly e writings of the great Christian of the hirteenth Century. The present volume is tractively bound and will make a suitable ift, or can easily be carried for daily devoons. And in the rush hour, we need to pause nd read and meditate to the end that soululture may not be overlooked.

W. Franklin Harkey

NOWING THE OLD TESTAMENT, James P. erkeley. Judson Press. 171 pp. $2.50

This book, by the former Professor of Old estament at Andover Newton Theological chool is a simple and brief guide to the ld Testament, written by an excellent schol-. Although prepared especially as one of ie Advanced Courses in the American Bapst Training Series, it will prove to be used for all Sunday School teachers. The Old estament appears in these pages as an inispensable introduction to the New Testaent, rather than as an outdated or incompreensible book. Chapter four, "Unity and Varty is especially rewarding. *John H. Johansen*

N GRATEFUL REMEMBRANCE, Archer Walace. Abingdon Press. 128 pp. $2.00

The author, himself, gives the nature and ontent of the chapters comprising this book. he Chapters were written for those whose rivilege it is to bring healing to all who are ereaved. Also many bereaved families will nd in these pages a continuing source of hristian comfort and assurance.

There are fifty such chapters, each brief nd direct, limited to approximately two ages. They are spiritually discerning, glowig with faith, vibrant with confidence and ope in the life which is to be. The reader annot help find strength and purpose from uch themes as: The Everlasting Arms, The and Stretched Out, The Sympathy of Jesus, he Life That Never Dies, The Instinct of ortality.

The minister who is often baffled as to hat to say in the crisis of sorrow will find aluable insights and comforting thoughts nong these pages.

John W. McKelvey

OOLS FOR CHRIST, Jaroslav Pelikan uhlenberg Press. 172 pp. $3.00

A professor in the Federated Theological aculty of the University of Chicago here unertakes a study of the Holy as contrasted ith the True, the Good and the Beautiful. o one of the latter can be equated with the rmer and there is danger in using any of

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them as a means to secure the supreme boon. The author's unique approach leads him to consider six outstanding figures as representative of the qualities under scrutiny: Paul and Kirkegaard are typical exponents of Truth. Dostoevsky and Luther of the Good, and Bach and Nietzsche of the Beautiful. Surprise at the author's choice of candidates for a seat among the prophets fades away before the demonstration that wisdom may come sometimes from unlikely sources. Under the skilful guidance of the author the impressive results of long and arduous research are made available in readable form. This meaty book clears up much ideological confusion. The pulpit ministry of any pastor will be enriched by reading and digesting it.

Edward Laird Mills

HIGHWAYS OF WORSHIP, Mary Beth Fulton. Judson Press. 95 pp. $2.00

Good books as resource for individual and group worship are hard to find. Here is one that can be recommended as an adequate guide. It is written primarily as a book for an individual to use in private devotions, but there are suggestions at the end of each meditation for group worship.

Miss Fulton, who is ably qualified to write such a book, has done a very creditable job of leading her readers along the "Pathway of Fellowship with God," "The Roadway to Service for God," and "The Throughway to Peace with God." Her purpose is "to unite the worship of God with life's daily experiences." In so doing she has used some ordinary and some unusual experiences of her own life and reading. This reviewer will use this book for his own devotional life and in group worship. *W. Kirk Allen, Jr.*

WHEN JESUS CRIED. Thora Hinshaw Seaton. Philosophical Library. $3.00

This is a volume of poems, many of which have been set to music. They are deeply spiritual and reflect the Christian pilgrimage of the author.

Mrs. Seaton is an accomplished musician as well as a writer. She writes poetry as a hobby. This volume comes out of a long period of illness. It is a volume to be kept on the reading table and sampled often. The poems will gladden the hearts of many.

Charles F. Banning

THE LIFE OF DAVID, Alex. Maclaren. Baker. 161 pp. $2.40

Originally issued by Hodder and Stoughton of London in 1888, it is difficult to think of anything that might surpass this particular book as devotional or inspirational reading, or as background reading for a sermon or series on David.

This is a unique book for Dr. Maclaren gleans all of his material from the Psalms and does not dwell very much upon the incidents recorded in the historical books of the Bible. As the author himself states, "The early shepherd days, the manifold sorrows, the hunted wanderings, the royal authority, the wars, the triumphs, the sins, the remorse . . . all appear in the Psalms."

Dr. Maclaren is always good. His treatment is thorough. The pages are filled with "meat". He has never become out of date and he has left all Christendom a rich legacy of devotional works and expositions of the Holy Scriptures. *Thomas Franklyn Hudson*

THERE IS A LAD HERE, Sedoris N. McCartney. Augsburg. $2.50

Out of a full experience as teacher, counsellor in a boy's detention home, pastorates in the U.S. and Japan, Dr. McCartney has has written the stories of six boys of varied backgrounds, religions and races. They are very well written, and give one pause to consider. His thesis might be "There is an inherent idealism, a love of goodness, in the hearts of all young boys. It is one of the richest resources of any generation, but it must be discovered and encouraged." These stories show how it was done with various boys. It is a book worth having and the stories bear much retelling. *W. R. Siegart*

COURAGE

(From page 259)

lem of life is, "Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be a new feeling and new meaning in it which will give you fresh courage, and you will understand that prayer is education." So says Dostoyevsky in "The Brothers Karamazov."

That the novelist was not wrong is seen in the story of George Washington at Valley Forge. His troops were deserting and it looked like the cause of the patriots was lost. Kneeling in prayer, he found new courage for his task.

One day I flew over my native city and saw it as a whole, with its streets and alleys, its churches and its factories. I thought that day, how wonderful it would be to see life whole. To see it from the cradle to the grave, to see its joy and its sorrows, its failures and successes. One thing is sure, if we could see with the eye of a bird the whole landscape of life, we would realize that it is not good for man to be alone as he fights the battles of life. He will need his family. He will need his church. But above all he will need his great Divine Companion who alone can inspire the courage with which to face life.

AUGUST, 1955
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